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(p. 164) that there are only an evanescent number of passages both in the Old and the New Testament which seem to allow an interpretation of prophecy as second sight. But in all these exceptions the reliability of the tradition is subject to justifiable doubts. Visions, it is true, appear not only in the beginnings of prophecy, but exceptionally, though more seldom, in its higher development. Nevertheless, it is not the typical form of prophecy, and where visions are introduced, it is not the form of the second sight which makes them prophetic, but the religious purport of the vision.

The main purpose of the present pamphlet, which shows its close connexion with other investigations of the same author, points beyond the prophets of Israel. That purpose is to find a clue to the fundamental problem of Christianity, which consists in a definite and truly philosophical comprehension of the significance of him who is the ideal prophet—Jesus of Nazareth.

P. C.

DER KAMPF UM EINEN GEISTIGEN LEBENSINHALT. NEUE GRUNDLEGUNG EINER WELTANSCHAUUNG. Von *Rudolf Eucken*, Professor in Jena. Leipsic: Veit & Co. 1896. Pages, 400. Price, M. 7,50.

The aspiration of *The Monist* is the establishment of a new world-conception and the gathering of all the forces in the philosophical and scientific world that tend in this direction. We have repeatedly called attention to the importance and indispensability of a definite world-conception, insisting that on the character of our world-conception depends the character of our religion, our ethics, and of our main conduct in life. The detail-work of the sciences is not the aim and end of the scientific tendencies of the present age. The specialisation of the sciences must lead back to a unification that bears within it a higher and deeper conception of the purpose of life. Professor Eucken has similar aims, and several passages of his book are closely allied to the spirit of editorials that appeared some time ago in *The Monist*, especially "The Clergy's Duty of Allegiance to Dogma and the Struggle Between World-Conceptions" (Vol. II., pp. 278 et seq.), "The Message of Monism to the World" (Vol. IV., No. 4), and others.

Professor Eucken fails to find in the present offerings of philosophical labor a definite spiritual content of life. He sorely feels the need of the independence, the character, and the omnipotence of spiritual life, and he proposes to purify and deepen the life-process so as to make room for greater experiences. In this sense he has written all his previous works, and the present book is devoted to the same task. He is conscious of preaching to a minority, for the tendencies of the present age are predominantly under the influence either of naturalism or of exclusive specialisation. By naturalism he understands a philosophy which endeavors to resolve all events into physical processes, while to the specialist a consistent world-conception appears an empty Utopia. Thus naturalism would be identical with materialism or mechanicalism, and specialism with agnosticism.

Professor Eucken endeavors to avoid the Scylla of physicalism and the Charyb-

dis of agnosticism, and to get beyond the negations with which they embarrass philosophical aspirations. He proposes to emphasise again the importance of the whole, of that which is a matter of principle, and in this sense he re-establishes the notion of an independent spiritual world.

In the first chapter he shows that man grows beyond and above nature. Nature, that is to say, the physical play of forces, is conquered by man the more he understands it, and thus the supernatural rises into existence. The natural is a life of "pure sensation and affection," but beyond the natural lies the higher empire of the spiritual, and the spiritual is not a mere appendix to the physical. It is a new creation, constituting a movement that comes from the whole and tends towards the whole.

The naturalist would exorcise from nature all psychical magnitudes, and would reduce reality to a soulless mass of motions. He looks upon the world as a complex of small and smallest elements, and regarding all happenings as a purely mechanical interaction of these elements with the exclusion of all internality, he denies all valuations (*Werthschätzungen*) and every purpose as mere phantoms. But the spiritual world is a new creation above the physical world, the wealth of which is unlimitable.

We observe three periods in the evolution of man. First, the origin of an independent spirituality, which, however, finds itself embarrassed by its surroundings, by sensuality, and by the grossness of the lower spheres of the physical. This manifests itself as a resistance against the development of the spiritual, which leads secondly, to a transfiguration of its surroundings and to the foundation of a new reality. The third period is characterised by the victory of spirituality over the complications to be overcome.

Man's soul-life is in one respect a mere continuation of the natural process, but in another respect it represents a new beginning. It cannot, however, cut itself loose from its surroundings, but must utilise the data of external nature. It must not attempt to fly from the objective world, but must subdue it and appropriate it. The spiritual world is not a perfected existence. It is not a world beyond, as it was formerly conceived, but it is a going beyond the physical. It is its transfiguration and consecration, yet it is not the mere product of a peculiar condition. It is not the private affair of mankind, but it is the revelation of the inner movement of the All. It opens before our mental vision the depths of the significance of existence. It is an evidence and manifestation of the spiritual nature of being, and leads to an emancipation of the spirit of man. It is a deliverance from the merely human or the puny human, and points towards the solution of the deepest mystery of the world.

A similar solution of the problem has been proposed by Plato in his doctrine of ideas. There we learn that there is a spiritual world which is not rooted in the human alone, but which has an absolute existence. The true, the good, and the beautiful are ideals that have existence in themselves. Spirit is the measure of all

things, and not man. The Sophistic philosophy is a huge error, and this same Sophistic philosophy is very powerful to-day. It endeavors to make man the measure of all things, and this view remains purely Sophistical, even though the single individual may be replaced by society, or a great number of individuals by the average man, or the *Zeitgeist*. All these theories of the day represent the purely human and overlook the importance of the deeper reality from which the human has developed. To be sure, the peculiar form of Platonism has become untenable in the course of further experiences and considerations, but the substance of it remains, and may be called the existence of an independent world of spirit.

The spiritual world forms a contrast to the physical or material world from which it arises. But if the former tries to ignore the latter, it cannot escape punishment. The spiritual life is dependent upon the surroundings of reality and cannot dispense with it. It must struggle with it and conquer it, and through its conquest rise to greater heights. If the surrounding reality be neglected, our experience in the history of philosophy from Plotinus to Hegel proves that the spiritual life grows abstract and dry. It degenerates into soulless formalities unless it be separated by experience. The contrast that obtains must not be denied but must be conquered, not by a compromise but by the appropriation of the material through the spiritual.

The contrast between the spiritual and the real shows itself in all departments of life, and appears in science as the eternally renewed struggle between empiricism and rationalism, which are disparate life-processes that exclude one another and not merely two sides to one and the same reality. The problems offered by the contrast in which the spiritual finds itself with the sensual and material, find their solution in various propositions. Some try to deny the existence of evil. Such is the philosophy of optimism as represented by Leibnitz. He thinks of denying the reality of evil by inducing man to change his position and view his life from the standpoint of the All. Philosophy, he claims, will recognise the harmony of the world as soon as "the eye is placed in the sun." This is the way in which optimism endeavors to free the world from irrationality. Suffering is regarded as a means of education, and even the moral evil or guilt is justified in the scheme of salvation. But we cannot regard evil as a mere accidental phenomenon, and the more the dialectic of optimism is accepted the more artificial appears its position.

Another solution is proposed by those who fly from the world of misery into the realm of the beautiful. Finding it impossible to deny the existence of evil, they seek a harmonious world in the empire of art, but even this is futile for art cannot avoid the abysses of misery, doubt, and sufferings, for wherever it does so, it becomes shallow and trivial.

A third solution is offered by naturalism which regards an independent world of spirit as an illusion. But naturalism, too, is untenable, because it chokes all joy of work, and is a resignation and suppression of all spiritual life. It leads to another solution which is called pessimism.

Pessimism is the resignation of all happiness and leads through a contemplation of the vanity of the world to a contempt for the world, which sometimes appears as a conquest of the world. Pessimism has many advantages over optimism, but its practical consequences are impossible. Whenever pessimism attempts to end in absolute negativism, it will quickly come into contradiction with the real nature of ourselves. By adhering to the principle of negation it surrenders reason, the norm of the spiritual, and the impossibility of such resignation becomes soon enough apparent. A man may resign for himself, but he cannot resign for the totality of mankind and for the whole of the spiritual world. He can resign his subjective happiness. He cannot give up the ideality of his nature. The endeavor to live and to work is not merely physical; it is also metaphysical. We have not only to maintain our individual, and, as it were, "point-like" existence, but also the spiritual process which ensouls us, for we are co-workers in the design of a spiritual world, and we wage a battle for our soul. The whole life of man, from this standpoint, appears as a duty, which is not a creation of our own arbitrary will, but depends upon the inner necessity of our spiritual existence and upon our relations to the invisible order of all things. Misery and suffering are indispensable in the struggle for a spiritual existence, the aim of which does not lead to nothing, but to the construction of a new world. The old ego may be destroyed, but life is resurrected in a new and spiritual self. The lower impulses of life may be rooted out, but the higher aspirations will persist, and their reality becomes the more apparent. The deepest tendency of life is not identical with the yearning for selfish pleasure, and the energetic struggle for life is possible in full contrast to the lower hunger for life, because man in such cases does not stand up for his own individual cause alone. Thus, the reality of evil does not disappear, but loses in its predominance and supremacy in life.

Thus, it is not mere existence which we aspire for, but we must give to existence a content which is the creation of a spiritual world with spiritual significance. Upon this basis a new world-conception must be created which will renew the old ideals that are found in religion, which is not a mere sentiment but endeavors to build up the life of the spirit. Eucken would not confine himself to the forms of our traditional religion, but declares that philosophy should take a view of the whole from a more general standpoint. Yet he feels himself in agreement with the spirit of religion, which is expressed in its ethical aspirations. P. C.

GRUNDZÜGE DER WISSENSCHAFTLICHEN UND TECHNISCHEN ETHIK. VON Dr. Fred Bon. Leipsic: Wilhelm Engelmann. 1896. Pages, 166. Price, 4 Marks.

Dr. Fred Bon's position is perhaps most clearly characterised on pp. 14-15 of his pamphlet where he declares that every individual of a species must on the one hand compete with all other individuals of the same species who have the same wants and need the same means for the satisfaction of their wants, and on the other hand struggle against individuals of other species, who are either utilised for his